

THE LEAGUE AT WORK SERIES

FIFTY SOCIAL  
EVENINGS  
SECOND SERIES

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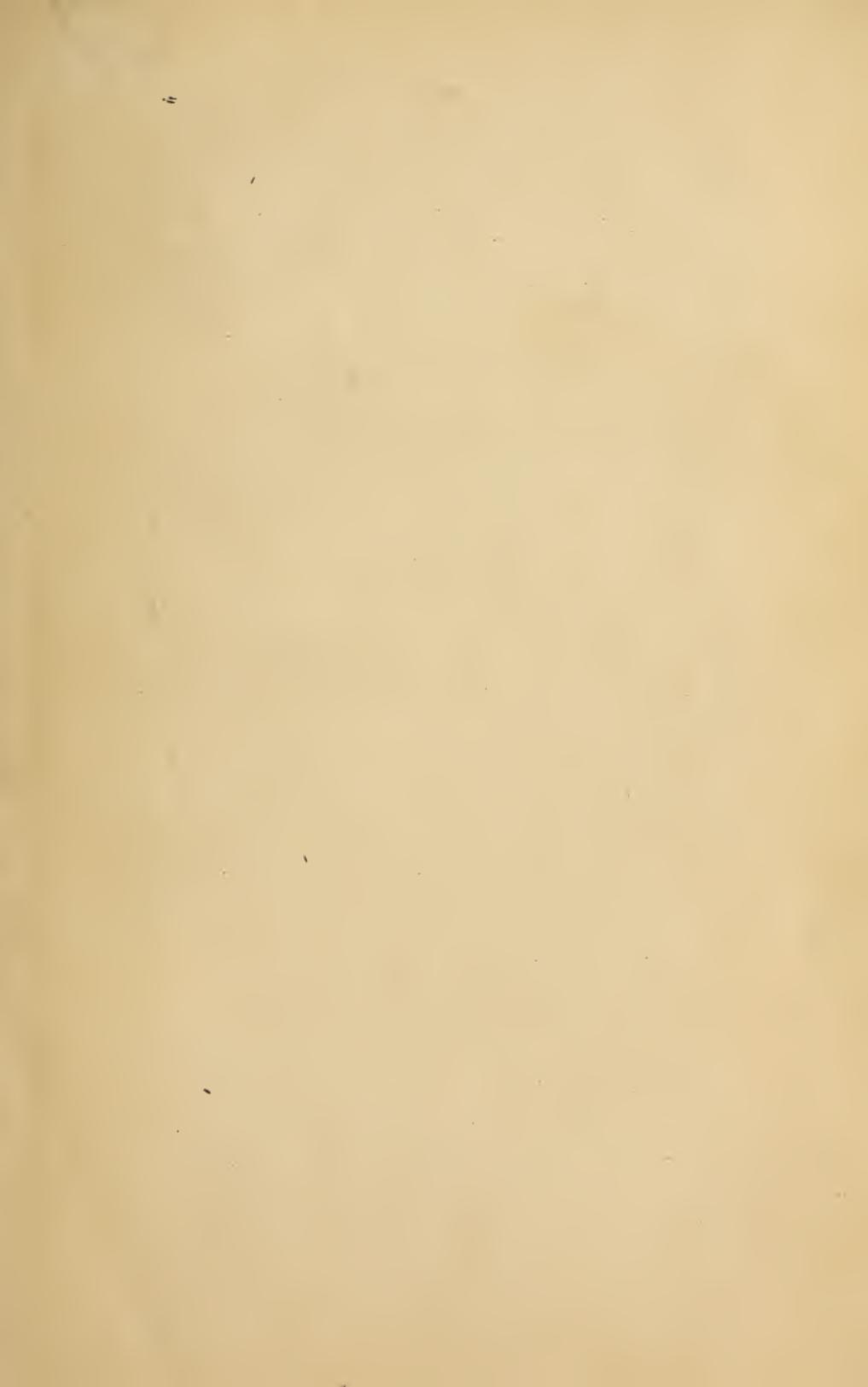
ANNIE E. SMILEY

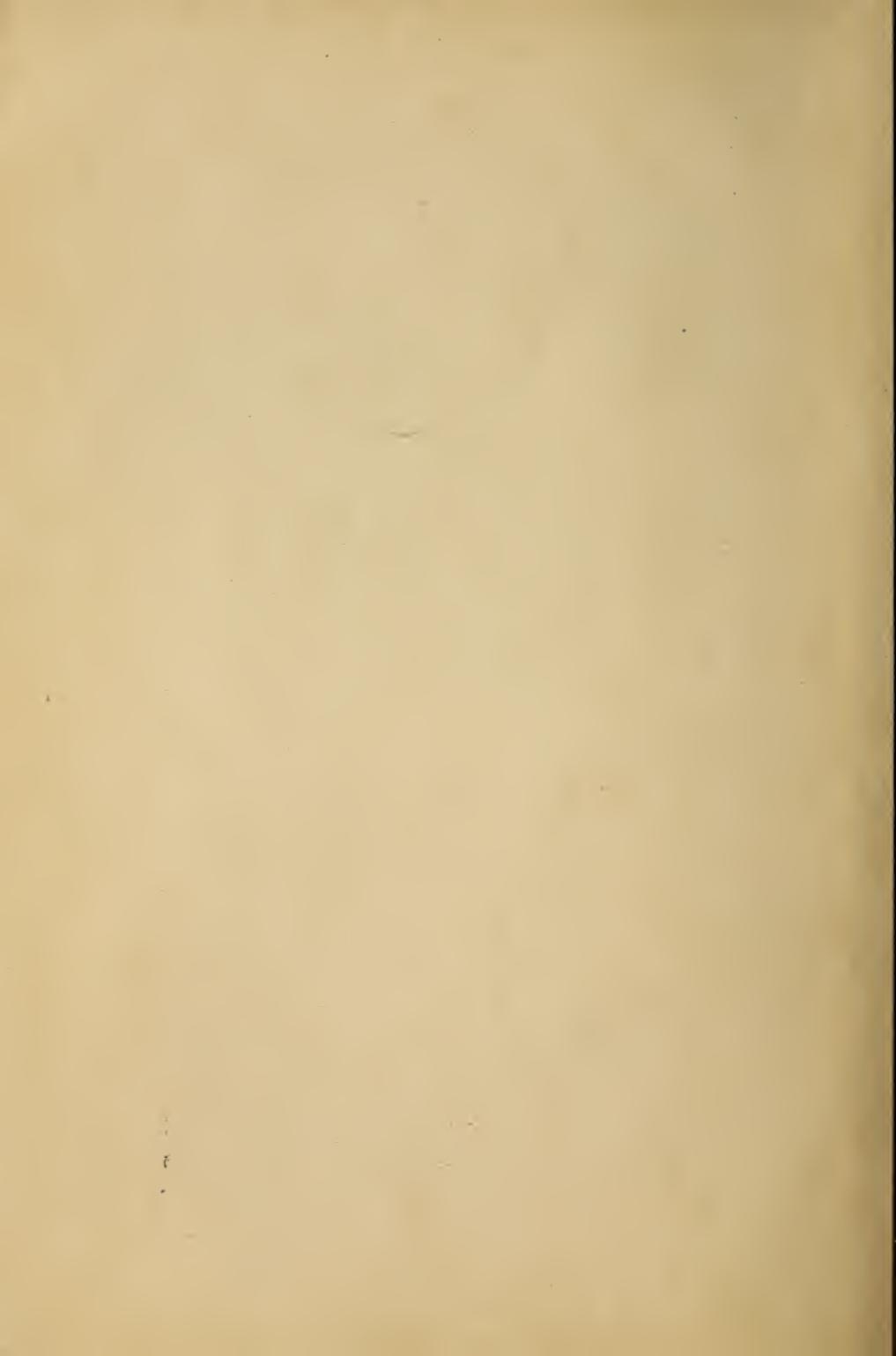
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THE LEAGUE AT WORK SERIES

# FIFTY SOCIAL EVENINGS

FOR EPWORTH LEAGUES  
AND THE HOME CIRCLE

BY

MRS. ANNIE E. SMILEY

SECOND SERIES



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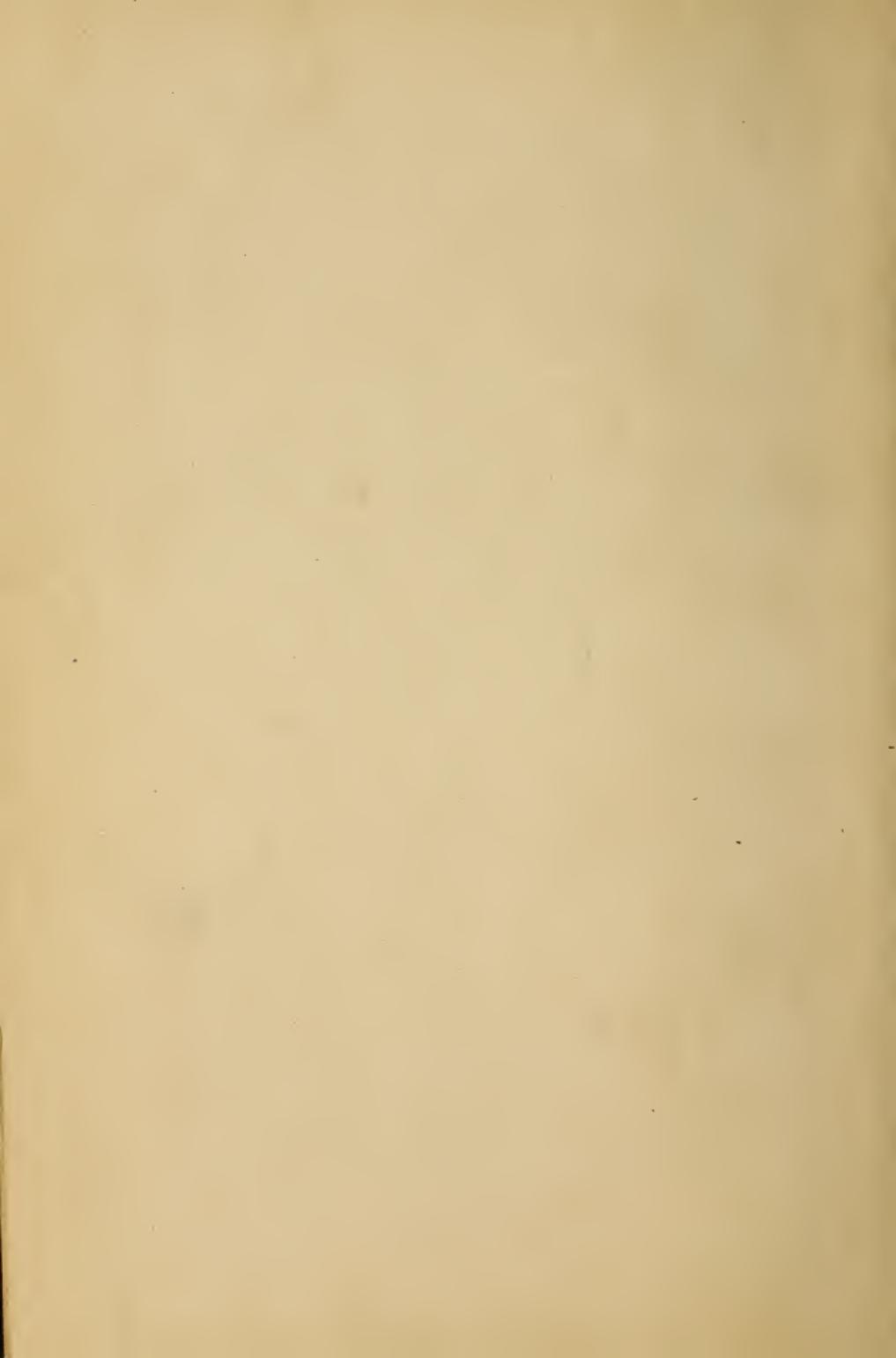
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TO THE FRIENDS  
OF THE  
EPWORTH LEAGUE  
WHO HAVE FOUND MY "FIFTY SOCIAL EVENINGS"  
A HELP IN  
THE WORK OF THE FOURTH DEPARTMENT,  
THIS LITTLE BOOK,  
CONTAINING FIFTY ENTIRELY NEW SOCIAL PROGRAMS,  
IS DEDICATED.



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## FIFTY SOCIAL EVENINGS.

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### INITIAL SOCIAL.

PREPARE as many cards as there are people who wish to take part in this contest. Punch two holes in one end of each card, and through them tie a little bow of narrow ribbon.

Then write on each card an imaginary name of a book and an imaginary author. The names thus written are to suggest a real book and author, and should begin with the same initials and contain the same number of syllables as the real names. For instance, Polly Polltax, by Jaw Breaker, proved to be our familiar Pilgrim's Progress, by John Bunyan.

It is a good plan for the fourth vice president of the Epworth League to call her committee together and after explaining the plan to them, assign to each the task of finding and handing in five or more of these changed names, to be used on the cards. This will give a greater variety than if one person prepares them all, besides fulfilling the desirable purpose of getting the whole committee to work, and thereby insuring their interest.

On the evening of the social each person on entering the room is decorated with one of the cards,

which is pinned by means of the little ribbon bow to the right sleeve. All these cards are numbered, and each person is also provided with a card, containing the same numbers in regular order, and with a pencil.

At a given signal all the decorated members start at once in their search for books.

Each is requested not to help or tell the others, unless, as was done at our Initial Social, each person is allowed to choose one helper, thus making it possible for a larger number to take part.

The sleeves of each are eagerly scrutinized and, when a familiar book is recognized, the name is written down opposite the proper number on the card held in the hand, and the search is renewed.

This is eminently a social game and is full of life and movement. It has also the advantage of lasting; for when, after twenty minutes, an attempt was made to call in the lists, an emphatic appeal went up for an extension of time. I give the changed names of a few books and authors, as a guide and suggestion to those who would make lists of their own:

Hysteria, by Chris Kringle.

(Hypatia, by Charles Kingsley.)

Rotunda, by Helping Hand Jennie.

(Ramona, by Helen Hunt Jackson.)

Under Two Carpets, by Heavenly Beaming Star.

(Uncle Tom's Cabin, by Harriet Beecher Stowe.)

Big Hunt, by Lone Watcher.

(Ben Hur, by Lew Wallace.)

Laughing Water, by Lorena M. Attic.

(Little Women, by Louisa M. Alcott.)

Ten Scattered Lanterns, by Notorious Hangman.  
(The Scarlet Letter, by Nathaniel Hawthorne.)

Choose only books that are well known, as it is harder to guess them than it appears, and decorate the one bringing in the largest list with a small tissue paper owl for a boutonniere.

#### CIRCULATING LIBRARY SOCIAL.

This is a "book social," but is entirely different from all the others, and if carried out with spirit it is sure to become popular.

Twenty or more persons are invited, a week or more in advance, to choose some favorite book which they are willing to impersonate at the coming social.

These persons hand in the names of the books they are to impersonate, and in order to have the contents of the books fresh in the mind it is well to read them through carefully before the social.

These living "books" are made ready for the library shelves by having a card containing the title, number, and author's name written upon it, which card is hung around the neck and rests on the back.

These books are marched in and stood in an orderly row on the platform with their backs to the audience. The librarian, who is seated at a small table containing written catalogue slips, rises and explains that library hours are from eight o'clock until nine, and that books may be taken out every five minutes during that time by the payment of two cents for each book.

The library patrons now come forward and begin to select their books. As soon as a person chooses

a book an attendant goes to the row of living books and escorts the book wanted to the would-be reader. Both seek a quiet corner, and for five minutes the one representing the book tells the story contained in that book as entertainingly as possible. If at the end of the five minutes, when the books are called in, the story is not completed the reader can keep out the book for another five minutes by paying a fine of two cents.

No reader should be allowed to keep a book more than ten minutes, as others are eagerly waiting to take out the book.

As the books are returned to the library a new one is taken out, and the difficulty will be to secure enough books to supply the demand.

Two or three may take the same book at the same time, if there are more readers than books, as it is sometimes easier to tell a story to a number than to one. The books may be embellished with fancy binding, as blue and gold, kid, sheep, half calf, morocco, etc., if desired, and some dainty miss who wishes to wear her graduation gown may appear as an *edition de luxe*, in white and silver.

If each person representing a book can secure some pictures with which to illustrate it, it will add to the interest. In representing the life of Napoleon, Washington, Lincoln, or Grant, it will be easy to find numbers of suitable illustrations, and in books of fiction or travel pictures may be found which will adapt themselves to the story. If possible, a picture of the author of the book should be secured to adorn the title-page.

This social makes our young people read in pre-

paring for it, and in carrying it out it gives one practice in telling a story, or in that greater and rarer accomplishment of being a good listener.

#### SHADOW PROFILES.

This social is well adapted for a home where there are double parlors with folding doors between. In the wide doorway fasten a large sheet completely filling the space.

The light in one room is turned down, and should be brightly burning in the other room. The profile artist poses his subjects between the light and the curtain, thus throwing a sharp outline on the curtain, and making it easy for the ones on the other side to guess the person.

In order to make it more difficult to recognize the profiles, the subjects may be disguised a little by adding hats, bonnets, or drapery to conceal the hair and dress. After all in one room have been shown the lights are reversed, and the occupants of the other room sit for their pictures. After the individual profiles have been shown and guessed with more or less success, shadow pantomimes may be shown in the curtain. A dentist pulling a tooth; a young lady sitting at a small table and about to dine—she raises the cover of a large soup tureen, and out jumps a live kitten; a teacher applying the birch to a squirming youngster, or a grandmother making vigorous use of soap on the head and ears of her small grandson are good subjects to illustrate. Well-known characters in nursery rhymes, like Little Boy Blue, Little Bo Peep, Red Riding Hood, Old King Cole, and others

may be shown on the curtain and guessed by the audience, and if there are any Juniors present, you may be sure you will need no other music than their happy laughter.

#### RECOGNITION SOCIAL.

This is variously called photograph, recognition, and retrospective social, but the idea is the same, to offer a picture of oneself at an earlier stage of existence, and challenge one's friends to recognize it.

It is really asking too much to bring pictures taken in babyhood. Fond mothers to the contrary notwithstanding, babies do look very much alike, and no one but a mother can be expected to remember just how her baby looked.

Boys in knickerbockers, girls with braids of hair down their backs, and graduation pictures are usually sufficiently mystifying, while the older people may offer the pictures taken while they were courting, which pictures have the same self-satisfied, smirking air, in whatever period and style they are taken.

These pictures should all be collected, numbered, and arranged beforehand, that they may be conveniently examined and the originals guessed.

A good way to arrange them is on large sheets of cardboard, each containing ten or more pictures. Slits may be cut in the cardboard and the corners of the photographs fitted in.

These large cards of pictures should be hung up in various parts of the room, that small groups may surround each and a crowd be avoided. Each person should be provided with a list of numbers and a

pencil, that the names guessed may be written down. The daguerreotypes may be placed on the tables, and the crayon and oil portraits hung about the room.

A very pleasing variation of this social, which is enough in itself for an evening's entertainment, is to have pictures of famous and well-known men and women used for recognition, instead of personal pictures.

In this hero-worshiping age, when every paper and magazine is filled with pictures of people whom the world delighted to honor, it will not be difficult to secure a large number of pictures.

In grouping these care should be taken to prevent an incongruous arrangement. Pictures of royalty may be placed together, famous composers and artists, military leaders, beauties of the French court, and philanthropic and religious leaders. Such a social is distinctly instructive as well as entertaining.

#### WORD-PORTRAIT SOCIAL.

This social is specially adapted to use in a small circle where all are friends, and where no one will take offense at anything said.

Each person should be previously invited to bring in a written word-portrait of some member of the League or community.

These word-portraits should be of nearly uniform length, and should be written with care, that nothing in them could wound even the most sensitive person.

The papers are read aloud by the one in charge.

and as each portrait is given all write on the cards the name of the person described.

The portraits should not be too lifelike, a little softening and retouching is allowable, for everyone wishes to look as well as possible.

I will give a simple illustration of what I mean by word-portraits.

The picture I wish to show you represents a woman who has not yet reached middle life.

She has dark hair and eyes and a very pleasant smile.

She occupies a position of great social responsibility and dignity, and is a gracious hostess as well as a charming woman.

She has three beautiful little daughters, and the duties and honor of her exalted social position do not cause her to forget or neglect her duties as a mother.

It would need no further elaborating for the company to guess that the gracious and womanly mistress of the White House, Mrs. Cleveland, was described in the word-portrait.

If the company prefer, the portraits given may be of people of public fame, rather than of personal friends.

But it is really quite as interesting for the eager company to guess that the honored townsman who is known outside his native village, is the local politician who has been sent to the Legislature or drawn on the grand jury; and that the woman who in her school days spelled down the whole spelling school is the doctor's wife, as it is to know the shining abilities and achievements of the people whose names make history. I once wrote to an old boarding school chum of a woman whose portrait I wished

to paint in words, and learned from her old school secrets which in their day were not lawful to utter, but which now only made the astonished original of the portrait stare and smile that anyone else knew about them.

### THIRTY GATES.

The poet asks, "Had Thebes a hundred gates, as sung by Homer?" This may be an unanswered conundrum, but this game of thirty gates can easily be played when bright young people put on their thinking caps.

It was published in *The Youth's Companion* and is too good to lose.

- What gate proclaims and publishes? (promulgate).
- What gate unyokes and sets free? . (abjugate).
- A gate of an inquiring turn . . . (interrogate).
- A gate which punishes severely . . (castigate).
- A gate full of wrinkles . . . . (corrugate).
- A gate which connects and classifies (conjugate).
- A gate which acts as an ambassador . (legate).
- A gate which travels by water . . (navigate).
- A gate which makes claims . . . . (arrogate).
- A gate which repeals laws . . . . (abrogate).
- A gate which increases in length . . (elongate).
- A gate which goes to law . . . . (litigate).
- A gate which soothes and alleviates . (mitigate).
- A gate which conquers and subdues (subjugate).
- A gate which places itself under bonds (obligate).
- A gate acting as a representative . (delegate).
- A gate which separates . . . . (segregate).
- A gate which cleanses and purifies . (fumigate).
- A gate which sends people into exile (relegate).
- A gate which waters . . . . . (irrigate).

A gate of many colors . . . . (variegate).  
A gate which assembles . . . . (congregate).  
A gate which seeks knowledge . . (investigate).  
A gate which produces its kind . . (propagate).  
A gate which includes the whole . . (aggregate).  
A gate which ties together . . . . (alligate).  
A gate which deserts . . . . (runagate).  
A gate which denies and rejects . . . (negate).  
A gate which sails the sea . . . . (frigate).  
A gate of self-denial . . . . (abnegate).

All the words ending in gate should be written on numbered cards and collected, and the one having the best list may receive a tissue paper thinking cap.

#### THE BIBLE AND SHAKESPEARE.

This is an exercise that appeals to both the third and fourth departments of the Epworth League, from its literary and social character.

The one taking charge of this game should give out as many numbered blank cards as there are persons to take part.

These following quotations are then slowly and distinctly read, and, as each one is read, all present are requested to decide whether the quotation is from the Bible or from Shakespeare, and write either B. or S. after each number. The one whose list is nearest correct is declared the winner. Rev. Wm. M. Cassidy, of the New England Conference of the Methodist Episcopal Church, selected these extracts.

#### QUOTATIONS.

1. "That which hath been is now, and that which is to be hath already been." (B.)

2. "He winketh with his eyes, he speaketh with his feet." (B.)
3. "Look! What I will not that I cannot do." (S.)
4. "Like madness is the glory of this life." (S.)
5. "'Tis cruelty to load a falling man." (S.)
6. "For the goodman is not at home, he is gone a long journey." (B.)
7. "The apprehension of the good gives but the greater feeling to the worse." (S.)
8. "Stolen waters are sweet." (B.)
9. "A merry heart maketh a cheerful countenance." (B.)
10. "Love not sleep, lest thou come to poverty." (B.)
11. "Life's but a walking shadow." (S.)
12. "A man that hath friends must show himself friendly." (B.)
13. "Hope deferred maketh the heart sick." (B.)
14. "The glory of young men is their strength." (B.)
15. "Happy thou art not, for what thou hast not still thou strivest to get." (S.)
16. "Wisdom and goodness to the vile seem vile." (S.)
17. "Things done well, and with care, exempt themselves from fear." (S.)
18. "A word fitly spoken is like apples of gold in pictures of silver." (B.)
19. "Against ill chances men are ever merry, but heaviness foreruns the good event." (S.)
20. "All things are ready if our minds are so." (S.)

21. "Heaviness in the heart of man maketh it stoop." (B.)
22. "A friend loveth at all times." (B.)
23. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." (B.)
24. "He that loves to be flattered is worthy of the flatterer." (S.)
25. "Even in laughter the heart is sorrowful." (B.)
26. "The world is but a word." (S.)
27. "How weak a thing the heart of woman is." (S.)
28. "Two are better than one, because they have a good reward for their labor." (B.)
29. "The light is sweet, and a pleasant thing it is for the eyes to behold the sun." (B.)
30. "My leanness, my leanness, woe unto me." (B.)

These quotations from the Bible and Shakespeare were used at a gathering of ministers' wives. The wife of a presiding elder returned an entirely correct list, and on being congratulated on her success, she modestly said, "I don't know Shakespeare very well, but I do know the Bible."

#### AN ENGLISH GARDEN PARTY.

This is sometimes called a picnic social, for the distinguishing feature is a lunch to be eaten under the trees, but in an English garden party there are a number of features which commend themselves in a special manner, and the first is that the lunch is eaten decorously at small tables, instead of at-

tempting to eat it while sitting on the "green carpet" of earth.

This is a winter social and the green trees may be the discarded Christmas trees, or branches thereof, set about the room in large pots or buckets; while ferns or palms, with large geraniums and other foliage plants may be placed on the tables and platforms.

The tables should each be put in charge of a young lady, who supplies dishes, silver, lamps, etc., to make it beautiful and attractive. These young ladies should each wear a large picture hat, and dress to harmonize. These hats need not be expensive, for the cheapest Fayal or straw hat can be trimmed with delicate colored cheese cloth, or even tissue paper, and made to look beautiful by evening light. One dainty bonnet, composed wholly of tissue paper violets, and a large hat trimmed with a wreath of paper poppies, I remember having seen and admired at such a garden party.

Each young lady having charge of a table should pour tea or chocolate, and serve those at her table.

The refreshments may be sandwiches, buns, and English tea cakes, or other delicate home-made cakes.

A picture of Queen Victoria, or of other members of the English royal family, may occupy a place of honor.

After the supper a short entertainment, consisting of songs and instrumental music, may be given. English songs, closing with "God Save the Queen," will be in keeping. Or blank cards may be passed around and each person present invited to draw a

family tree upon it, the trunk to represent the Queen of England, and the branches to represent the children, grandchildren, and great-grandchildren. The best and most perfect family tree should receive honorable mention, and this little exercise will stimulate those who do not know or care much about the royal family of our mother country to inform themselves, and to realize that a senseless prejudice against everything English is as bad as the equally senseless Anglomania.

#### NATIONAL SONGS IN COSTUME.

This is a novel and delightful entertainment, and will be specially appreciated by the "stranger within our gates," who will be proud and pleased to be invited to help arrange and carry out the various numbers.

My idea is to have several of these national songs sung in the various languages in which they were originally written, and, where it is possible, by natives of the various countries.

The first number may be "Rule, Britannia," sung by a jolly jack tar, or a Tommy Atkins in military costume, and carrying the English "Jack."

A Highland lassie, in Scotch tartan and Tam o' Shanter, next sings "Annie Laurie" or the "Maid of Dundee."

An Irish lad follows with "Kathleen Mavourneen" or "The Wearing of the Green." "The Marseillaise" may be sung in French by a quartette of young girls in peasant dress, and wearing red caps. Following this comes "Die Wacht am Rhein," sung by a sturdy German burschen or mädchen.

"O, Italia, Italia, Beloved," a beautiful duet with English words, may be sung by two young ladies dressed as street musicians, with gay Italians hand-kerchiefs on their heads. But, if you can hire or beg a hand-organ man to give one or two selections, it will represent Italy as nothing else can.

Spain may be represented by a *senorita* with lace mantilla, who plays a Spanish air on a guitar or mandolin; or a male quartet may sing "The Spanish Cavalier" or "We are the Jolly, Gay Students."

From Greece comes a Byronic looking and costumed young man who sings "Maid of Athens."

There are Swede girls in nearly every community who would be willing to sing the Swedish national hymn.

The Armenian national song is so strongly accented, and so explosive in its character, that, even if sung in an unknown tongue, it stirs the blood like the challenge to battle that it is, and Armenians who are pleased to be invited to sing are found in most of our Eastern cities and towns.

The Chinaman also knows how to sing, and though, as he stands with his back to the audience and breathes his woe into the folds of a fan, he may awaken considerable mirth, he will never see it or know it, and so cannot feel embarrassed over it.

"America," sung by a chorus of young people with small flags, completes the program.

#### SALMAGUNDI SOCIAL.

In cookery a salmagundi is a dish containing a number of different ingredients, and a social having

the same features of variety was described in the *Delineator* a year or more ago. This social, with some changes and substitutions, I will describe.

Although it has an appetizing name there is nothing to eat, unless one cares to eat raw potatoes, for at one of the small tables the eager boys and girls are trying to land each of the half dozen cleanly washed raw potatoes, in a bowl in the center of the table, by the means of an after-dinner coffee spoon. If you think it is an easy feat just try it some day for yourself; but it can be done with patience and careful balancing.

At another table may be found numbered lists of characters in literature and fiction, with blank cards and pencils. Each person who is interested in this subject takes one of the blank cards and, writing his own name at the top, begins guessing and marking down the books containing the various characters. I will give a few to illustrate what I mean:

Rowena. Ivanhoe.

Allesandro. Ramona.

Mignon. Wilhelm Meister.

Nydia. Hypatia.

Sam Weller. Pickwick Papers.

Amy Robsart. Kenilworth.

Marie St. Clair. Uncle Tom's Cabin.

Dr. MacLure. Beside the Bonnie Brier Bush.

Hester Prynne. Scarlet Letter.

Meg, Jo, Beth, and Amy. Little Women.

Over in one corner of the room a number who like active exercise are throwing bean bags into a box with hole in the cover; and in another part of the room some girls are playing ring toss.

At one table several young men are busy trimming spring bonnets, while on the platform a number of young ladies are learning to drive a nail straight. Meanwhile a bean hunt is in progress.

Sugared almonds have been hidden in scores of unexpected places, and the juniors, who claim a share in this social, are hunting for them. This feature should not be divulged until the very last thing, as it is apt to prove a very engrossing game to others besides the juniors. There is certainly variety enough in this social to suit all tastes.

#### L. U. B. A. SOCIAL.

Some bright leader in social work once said, "Let us become acquainted," and the initial letters of that very sensible remark form the basis of a very sociable social.

Distribute to each one entering the room a hectographed list of the entire membership of the League, including associate members, where the distinction in membership is made.

Each person is provided with a pencil and invited to check off all the names of persons with whom he is acquainted. He then applies to an usher, a number of whom are in attendance, and is introduced to all those with whom he is not acquainted; or if the ushers are busy it is perfectly proper at a L. U. B. A. social to introduce oneself.

No one should be allowed to speak to any acquaintance until after having spoken to all the strangers under a penalty of a fine; and some who expected to be severely left to themselves because they are not acquainted will be pleasantly surprised to

find the eager crowd about them all anxious to make their acquaintance. Each name on the list should be crossed off as fast as spoken to, and the one showing at the end of the evening a list with the names of everyone present crossed off will receive a ribbon or flower decoration. This becoming acquainted should not be hurriedly accomplished. Time should be taken for kindly, cordial words with each one ; and one evening of this kind will do more to make a strange young man or woman feel at home than dozens of "cordial welcome cards" could do.

#### AN OLD READING-BOOK SOCIAL.

A friend was lately telling me of a delightful social in which she had recently taken part, where all the recitations, dialogues, and poems were taken from old reading-books, and the songs were catches and rounds.

My friend took the part of Phebe in the old piece, beginning, "Phebe, why have you come so soon ? Where are your berries, child ? "

Phebe wore a sunbonnet and torn apron, and carried in her hand her empty berry basket and the bonnet which the good little girl had given her to console her for the loss of her berries. The mother was also dressed in prim old fashion, with cap and spectacles.

"Thomas was an idle lad" is another old favorite, and Sir Peter and Lady Teazle's sprightly dialogue will give the needful spice.

"The boy stood on the burning deck" may be repeated as a medley, and if the rhythm is preserved

by the readers, all of whom are repeating different verses at the same time, the effect is pleasing as well as amusing.

"The Burial of Moses," "The Launching of the Ship," Gray's "Elegy in a Country Churchyard," and "The Deserted Village," were all prime favorites in those old reading-books, and are well worth repeating and committing to memory by the young people of the present day. Many elderly people have preserved these old reading-books which they are willing to lend, and no social could be prepared which would be more pleasing to the older people of the church than one made up of selections with which they were familiar in their school days, and which many of them are still able to recall. A pleasing feature of such a social is a "spelling down" contest, where volunteers are invited to stand in line and to repeat one of those old-time favorites. The first party repeats the selection until the memory fails, when he is seated, and the next takes it up. Cowper's "John Gilpin's Ride," or Browning's "Pied Piper of Hamelin," would be good selections to use in such a contest.

For rounds "Scotland's Burning" and "Three Blind Mice" are old favorites, and if some one can be found to sing "The frog he would a wooing go" our elderly guests will feel that they are back in the days of their childhood again.

#### FAD AND CURIO SOCIAL.

Everyone ought to be interested in this social, for it is hard to find a young person nowadays who is not interested in some fad.

To make this social a success will require some work and thought, but it will well repay both, as it will enlist and draw out some who do not usually take part in social work.

A number of small tables should be provided, each presided over by some one interested in that special hobby and prepared to explain it to others.

On one of the tables may be shown specimens of the very old-fashioned fads, samplers, hand embroideries, and an old-time lace pillow, with some one to show how the lace was made, if such a one can be found.

On another table mottoes worked on perforated paper, Kensington and luster painting, and gilding may be shown.

Old china and glass, which can be borrowed of elderly people who have carefully preserved such specimens, will always prove interesting.

Following these come the more recent fads, painted china, oil and water color paintings, stamp plates, picture card albums, crazy quilts, knitted and crocheted laces, embroidered doilies and other table napery, old coins, posters, and postage stamp albums and coin and medal collections.

There are many more which may be of special interest in different localities, as amateur printing, photography, chemistry, and electricity.

Short papers on some of the more prominent subjects illustrated will be in order; for instance, lace-making, famous embroideries and tapestries, different kinds of china, the recent poster craze, and the very great value of postage stamps.

People smile incredulously when they read in the

papers that at a recent stamp auction several stamps were sold for five hundred dollars each.

They say, "The fool and his money soon parted," and do not realize that hard-headed business men are putting thousands of dollars into postage stamps, believing them to be the safest and surest investment.

If some young man interested in such things shall tell how to build a canvas boat, or how to make an electric battery, you will be surprised, perhaps, to hear that shy bashful fellow grow eloquent and enthusiastic over what greatly interests him.

A social such as I have tried to describe can be made very elastic and adapted to special needs and circumstances.

Japanese and other curios may be shown on some of the tables if desired, and light refreshments may be served.

An entertainment requiring so much work in preparation may well be made to yield some money return, as the articles exhibited would in themselves be well worth seeing. A hand-painted admission ticket makes a pretty souvenir.

#### SLICED PROVERBS.

Write familiar proverbs on large sheets of cardboard, and then cut each square of cardboard into ten or twelve irregular shaped pieces.

These dissected proverbs should then each be placed on a separate small table, and the tables should each be surrounded by an equal number of persons.

At a given signal the persons at each table begin fitting the pieces together, in order to make out the proverb.

The ones completing and reading theirs first are declared the victors, but all are fitted together and read before the contest is over.

Scripture proverbs may be used and familiar ones should be chosen, as it helps in fitting the pieces of cardboard together, which is not as easy a task as might be imagined.

One League used this idea for a Washington's Birthday reception, and all the sliced quotations were famous sayings of the "Father of his Country," or about him.

These cards were also embellished with pen-and-ink drawings, which added greatly to their value. One quotation was, "I did it with my little hatchet," and a hatchet, whose handle extended along the whole length of the card, illustrated it.

Enough sliced proverbs and quotations to supply all the tables two or three times may be provided, and if there are chairs, so the contestants may sit around the tables, they will not become weary.

#### SHIP SOCIAL.

Enlist the services of some one familiar with life aboard ship in getting up this social, and enter into the spirit of it as children do when they "play house," or "play school," and a good time is certain.

Have a large, open space in the middle of the room fitted up to represent a deck, with a large awning over it, if possible. Camp stools furnish

seats, ropes inclose this deck, and a stepladder may be used for mounting it. Settees placed inside the rope may represent the seats around the deck, and big coils of rope, life preservers, buckets, etc., should be carelessly placed in various positions.

A big Fourth of July trumpet may serve as a fog horn, and bells should mark off the divisions of time.

The crew should be dressed in sailor costume, and a sailor drill on deck, accompanied by march music on the piano, will be a very pretty feature of the entertainment.

Songs of life at sea as "Anchored," "Home-ward Bound," "Pull for the Shore," and "Home at Last," may be sung.

If you can invite some old sailor to give some yarns that are new, and as true as sailors' yarns ever can be, they will be greatly enjoyed.

Sailors' mess of ship biscuits, beef, and coffee may be served on swinging tables, which are removed when the meal is over.

Hammocks swung on deck, and a steamer chair or two, will give an air of cosiness and comfort.

#### DREAM SOCIAL.

"Such stuff as dreams are made of," says the poet, and, laugh them away as we may, there is not one of us who has not, at some time or other, been powerfully influenced by a dream.

Perhaps, in the marvelous march of invention and application of principles, some means will be found by which we can classify and interpret these wandering dream fancies.

But since it is true that young people find a fascination in hearing and telling dreams, and even in the Bible dreams are treated with consideration and respect, why may we not have a dream social, that shall be a dream of beauty and a joy to remember afterward?

It is best to have this social in a private home, where there is a fireplace and all the witchery of draperies and pictures to add to the dreamy atmosphere.

The flowers used in decoration should be poppies and festoons of hops, if these are in season, or tissue paper poppies in winter.

Songs, "It was a Dream," "Dreaming," "Dream Faces," and others may be sung, and some story, like Rudyard Kipling's "The Brushboy," may be read.

After the more formal part of the program is over, the company gather in a group around the fireplace, and by its dim but cheery light dreams are told and laughed or sighed over, as they are gay or sad.

Such an evening makes people feel wonderfully well acquainted with each other.

#### A CATERER'S PUZZLE.

This exercise is like "Thirty Gates," given in another part of this book, and requires a still longer thinking cap to think out. Every one of the required words ends in the syllable "cate," and numbered blank cards should be given out on which to write the list of words, as they are guessed. A little time should be allowed in which to think of each word, and no one should be permitted to tell another.

1. To tame wild animals . . . (domesticate).
2. To evade the truth . . . (equivocate).
3. To impart to another . . . (communicate).
4. To weave a fabric . . . . . (fabricate).
5. A difficult pattern . . . . . (intricate).
6. To return a favor . . . . . (reciprocate).
7. To make drunken . . . . . (intoxicate).
8. To plead for or support . . . . (advocate).
9. To train the mind . . . . . (educate).
10. To chew, to divide . . . . . (masticate).
11. A combined body . . . . . (syndicate).
12. To treat with medicines . . . . . (medicate).
13. To move out . . . . . . . (vacate).
14. To stifle or smother . . . . . (suffocate).
15. To root out and banish . . . . . (eradicate).
16. To avoid a direct answer . . . . (prevaricate).
17. To dry up or make dry . . . . . (desiccate).
18. Dainty and pleasing . . . . . (delicate).
19. To seize for public use . . . . . (confiscate).
20. To put out of joint . . . . . (dislocate).
21. To cause to burn . . . . . (combusticate).
22. To cause to sparkle . . . . . (coruscate).
23. To set one right . . . . . (vindicate).
24. To give up an office . . . . . (abdicate).
25. To apply oil . . . . . . . (lubricate).

Many more words may be found with this termination, and other lists of words ending in "sion," "ary," etc., may be easily found.

#### HUNDRED-DOLLAR SOCIAL.

The dollar social or experience circle, where every member earns or saves a dollar and then tells

how it was done, has proved very popular, and has by no means outlived its usefulness.

This is not to earn one hundred dollars, as might be supposed, but rather to spend it, on paper, and thus find out what our young people would do with such a sum, if they had it.

Imitation bank checks may be given out, each made out to the individual who is to receive it, and each supposedly good for one hundred dollars.

All who wish to take part are provided with pencils, and are invited to write on the back of the check an itemized list of the things each would like to purchase with the one hundred dollars.

Ten minutes or more may be allowed in which to write the lists; the checks are then gathered up, and some one is appointed to read each in turn, without giving the name of the person who wrote it. All are provided with paper, and, as each one is read in regular order, the persons who listen guess who wrote it, and write the name of the person opposite the appropriate number. It is not as difficult to guess as might be imagined; for, in a company of young people who know each other well, it would be evident at once that the check spent for a road wagon, lap robe, fancy whip, and harness, must belong to Harold Wells, whose father has lately given him a three-year-old colt.

That fuss-and-feathers one, with its chiffon fichus, six-button gloves, and feather boa, must belong to pretty little May Rivers, who does love dress a little too well; and that generous one, that remembers the W. F. M. S., the W. H. M. S., the Y. W. C. T. U., and all the other benevolences, could have been

made out by no one else than our saintly first vice president, who doesn't think of herself as much as she ought.

So it will be amusing and enjoyable to spend the money in fancy, and if some one who loves statistics will sum all up and see how much is given to God, and how much to ourselves, it may set some careless one to thinking and asking himself, "How much owest thou unto my Lord?"

#### A SHOPPING LIST.

This is a good memory game, and can be made very funny by having an incongruous assortment of articles included in the shopping list.

The inevitable paper and pencils which our fourth vice presidents have come to find indispensable in our various guessing contests are provided, and all are invited to pay strict attention while the list of articles to be remembered is read.

After slowly and impressively reading the list all are expected to begin and write down from memory the articles required.

The one remembering and writing down the largest number of articles mentioned in the original list is declared the victor; and, if any present is given a dainty little book with "Shopping List" on the outside may be given. These may be obtained at any city stationer's.

The following is as long a list as one could reasonably be expected to remember:

A fine tooth comb.

A feather duster.

Two dozen Florida oranges.

- A baby's rattle.
- Two quarts of onions.
- Seven yards of navy blue flannel.
- A bottle of Mrs. Winslow's soothing syrup.
- Three pounds of tripe.
- A package of safety pins.
- A gold-headed cane.
- A cake of buttermilk soap.
- A Japanese doll.
- A pair of suspenders.
- A box of toothpicks.
- A bottle of hair-oil.

#### THINKING-CAP SOCIAL.

Motto candies, containing each a folded tissue paper cap, can be bought at a confectioner's store, and each person on entering the room is to be provided with one.

The caps are pulled into shape and put on by all who wish to take part in the puzzles, conundrums, etc., which are to follow.

A local puzzle containing the names of many of the persons present is always enjoyed, and can easily be prepared by one who has a faculty for rhyming.

The one who has charge of the exercise, and who wears the most fantastic thinking-cap of all, now asks the following "State abbreviations:"

- Which is the most egotistical of the United States? . . . . . (Me.).
- Which is the father of States? . . . (Pa.).
- Which is best in time of flood? . . . (Ark.).
- The most useful State in haying time? . . (Mo.).

A State of exclamation! . . . . .	(La.).
A numeral State . . . . .	(Tenn.).
A maidenly State . . . . .	(Miss.).
The most unhealthy State . . . . .	(Ill.).
The State that cures disease . . . . .	(Md.).
A State of religious observance . . . . .	(Mass.).
A State for students . . . . .	(Conn.).
A grain-bearing State . . . . .	(R. I.).
A State where there is no such word as fail . . . . .	(Kan.).

A State the tramp would shun. . . . (Wash.).  
Following this may be an anatomical puzzle, which is credited to the Bishop of Oxford. The questions are all answered by parts of the human body.

Something needful in a journey . . . . .	(trunk).
Two musical instruments . . . . .	(drums).
Two established measures . . . . .	(feet).
Articles carpenters use . . . . .	(nails).
Two good fish . . . . .	(soles).
A great number of small shellfish . . . . .	(muscles).
Two lofty tropical trees . . . . .	(palms).
Spring flowers . . . . .	(tulips).
Game hunters love to chase . . . . .	(hares).
A member of the deer family . . . . .	(hart).
Weapons of warfare . . . . .	(arms).
A number of weathercocks . . . . .	(veins).
Two students . . . . .	(pupils).
A big cedar box . . . . .	(chest).
Two fine places of worship . . . . .	(temples).
A piece of English money . . . . .	(crown).
An article used by artists . . . . .	(palette).
A boat used in racing . . . . .	(skull).

A number puzzle is quite perplexing.

Ask the company to take nine from six, ten from nine, and fifty from forty, leaving six remaining.

The secret is in the use of Roman numerals. From six take the IX, leaving the letter "s;" from IX take X, leaving the letter "i," from XL take L, leaving the letters "six" remaining.

We will close our puzzles with a Scripture conundrum :

God made Adam out of dust,  
But thought it best to make me first;  
So I was made before the man,  
To answer his most holy plan.  
My body did he make complete,  
But without arms, or legs, or feet.  
My ways and acts he did control,  
But to my body gave no soul.  
A living being I became,  
And Adam gave to me a name ;  
Thousands of miles I ever roam,  
In the great deep which is my home.  
For purpose wise which God did see,  
He put a living soul in me ;  
But soon my God that soul did claim  
And took from me that soul again.  
And without hands, or feet, or soul,  
I travel on from pole to pole.  
No rest have I by day or night,  
But after death I give great light.  
No right or wrong can I conceive,  
The Scriptures I cannot believe ;  
Although my name therein is found,  
They are to me but empty sound.

No fears of death do trouble me,  
Real happiness I ne'er shall see.  
To heaven I shall never go,  
Nor to the grave or hell below.  
Now, when these lines you closely read,  
Go, search your Bible, with all speed.  
For my right name's recorded there,  
I honestly to you declare. (Ans. Whale.)

Perhaps the thinking-caps will have to be taken off to scratch ideas from the young heads before these exercises are over, but I am sure they will be puzzled over and found out at last.

#### A BELL SOCIAL.

Without any play on the well worn pun about the "belles" being sure to be there, we can make a very pretty social out of songs, recitations, and tableaux illustrating bells.

The reception committee may wear little bells, cut out of silver paper, and bells made of flowers or evergreen may be used in decoration.

Each number on the program should be announced by a ring of the bell, and the exercises may close by ringing the hour with a big bell, unless, as in the old-fashioned town where I live, there is a nine o'clock curfew bell.

I am almost afraid to suggest songs, as I do not always know the name of the publisher, and it is sometimes hard to find songs, even familiar ones. But many may be found, both in our church and prayer meeting song books, and in sheet music. The cantata, "Curfew must not ring to-night," is

beautiful, if well sung, and is much more novel than merely have the poem read.

Schiller's "Song of the Bell" is beautiful, illustrated with tableaux. A good reader recites it slowly, to music if desired, and the various scenes of the poem are illustrated by groups, which a careful study of the poem will suggest.

It is said that Schiller spent almost a lifetime in perfecting this poem, and, though its beauty is greatest in the language in which it was written, yet its English form is well worth being better known than it is.

#### TEA AND TOAST.

The amusing thing about this social is that there isn't any tea, and there isn't any toast; the "tea" being words that end in "ty," and the "toast" being speeches on the same.

Cards have been previously prepared, and everyone present is provided with one, to which is attached a pencil.

On the cards is written various kinds of tea.

1. What our forefathers fought for . . . (liberty).
2. The greatest of the Christian graces (charity).
3. Faithful allegiance . . . . . (loyalty).
4. The soul of wit . . . . . (brevity).
5. Undue mirthfulness . . . . . (levity).
6. A motive power . . . . . (electricity).
7. The best policy . . . . . (honesty).
8. The "Four Hundred" . . . . . (society).
9. What tries a man's friends . . . (adversity).
10. Beauty's temptation . . . . . (vanity).
11. The mother of invention . . . . (necessity).
12. What rich men glory in . . . . (prosperity).

13. What rich men leave to their children . . . . . (property).
14. Those who are coming after us . (posterity).
15. What Daniel Webster said was the greatest thought . . . . (responsibility).
16. A watchword of brotherhood . (fraternity).
17. The demand of the Anarchist . (equality).
18. To take God's name in vain . . (profanity).
19. Forever and forever . . . . (eternity).
20. The Christian's hope . . . (immortality).

Of course, the words in parentheses in this and all similar exercises are not to be written on the cards, but are merely for reference in correcting the lists made up and handed in by those taking part in the game. These will be guessed more easily than in some of the exercises given, but our aim should be not to discourage effort by too difficult games and exercises. A riddle that no one can guess gives pleasure only to the one propounding it.

The "toast" which follows the "tea" is prepared by arranging on a plate twenty slips of paper, each containing one of the words in the above exercise, and inviting as many young people to come forward, one by one, and draw from the plate one of the slips of paper, making a two-minute speech on the subject drawn.

Thousands of essays have been written on each of the themes suggested on the "tea" card, and it will not be difficult for anyone to find enough to say to fill his two minutes profitably, but, if anyone attempts to occupy more time, he must be called to order and reminded that "brevity is the soul of wit."

**WORD BUILDING.**

This is a game that is capable of endless variation, and never fails to amuse a company of young people.

It is a quiet game, and takes the place of what primary teachers call "busy work," and it is, perhaps, better adapted for a small home party than for a large gathering.

Each person is provided with paper and pencil, and, at the top of the sheet of paper, is written the word or motto from which the letters for the word building are to be obtained.

It is explained that in making words no letter must be used twice, unless so used in the motto given, and that no proper names, foreign, or obsolete words can be allowed.

The contest is to see who shall first make a list of one hundred words from the motto given. We will suppose the motto to be "Methodist Episcopal Church."

We first write all the words beginning with m, as mad, map, mar, mate, mass, mat, made, maid, malt, met, meat, mess, mesh, mite, mice, mile, milt, mop, mope, model, mood, much, mush, etc. Next come words beginning with e, and so on until you have one hundred words, and it will not be surprising if the interest is so great that the contest is continued until several hundred words have been obtained.

"The Epworth League" is a good motto to use in word building, and any long word, or combination of words, containing all, or nearly all, the vowels. Each contestant may have one helper, if desired.

## A HANDSHAKING SOCIAL.

This is a good kind of social with which to greet a visiting chapter, as it breaks the ice and helps everyone to feel acquainted.

Each person on entering the room receives a slip of paper, with directions written upon it to govern him in the social handshaking which is to follow.

The signal to begin is given, and everybody begins shaking hands with his neighbor.

The "downeaster" grasps your hand and works it like a pump handle; the "Frenchman" bows with his hand on his heart; the "Chinaman" shakes his own hand, complacently and continually; and the "Turk" seeks a convenient spot where he can thump his head on the floor in the humility of his obeisance.

The "society belle" languidly extends two fingers, or elevates her hand on a level with her shoulder and gives one frigid shake.

"The Methodist" gives the old-time pressure that makes the tears start with its force as well as its fervor, and the "Epworth grip" is a handclasp of hearty comradeship.

Of course, most of the slips of paper have the two latter handshakes, the "Methodist" and the "Epworth" written upon them, but a few of the others should be given to those who will enter into the spirit of the thing, and thus will add that "little nonsense" which we all sometimes relish. Refreshments may well follow the exercise this handshaking affords, and with such a social no one will catch the "visiting chapter chill."

## A WESLEY TEA.

Some of us have had the privilege of seeing the quaint old-fashioned teapot from which the pious and beautiful Grace Murray poured the tea for Mr. Wesley and his assistants; unless, as often happened at those very early breakfasts, Mr. Wesley himself poured the tea, and reverently offered the grace before and after meat.

The words on the teapot are a translation of a form of blessing used in hundreds of German homes to this day, and may have been learned by Mr. Wesley from his Moravian friends. It is as follows:

“ Be present at our table, Lord,  
Be here and everywhere adored;  
These creatures bless, and grant that we  
May feast in paradise with thee.”

My idea for the Wesley tea is to provide as many cards cut in the shape of this teapot, and containing the printed verse, as there are to be guests at the tea party.

On the blank side of each card write some saying of John Wesley, or a line of one of Charles Wesley's hymns, or a quotation from Samuel or Susannah Wesley.

These teapot cards are to be laid by each plate, and when all is ready the whole company read together the verse of grace written on the teapot.

At the conclusion of the meal each reads the quotation on the other side of the card and tells by which member of the Wesley family it was written. If this is given incorrectly, anyone at the table

giving the right name claims the card. After all have been read and the author guessed, the one having the largest number of teapots is declared the best Wesley scholar. There should be enough cards in reserve to furnish one at least for each guest to retain as a souvenir of the occasion.

These teapot cards can be obtained by writing to Mr. Charles R. Magee, of the Methodist Book Room, Boston, Mass.

Pictures of members of the Wesley family, of City Road Chapel, of the Epworth rectory and other points of interest may be used in decoration, and Wesley hymns may be recited and sung.

#### PREFERENCE SOCIAL.

Hectographed lists of questions should be previously prepared on sheets of paper large enough to leave room for the answers to be written.

Time should be given for all to fill out the answers to the various questions, and each should be requested to write his name at the head of the list. After all are written they should be collected and examined in a separate room by a committee appointed for that purpose.

The occupation, color, flower, gem, poet, painter, etc., receiving the largest number of votes should be written down, and the entire list revised according to the preference of the majority, should be read at the conclusion of the exercise. Other preferences may be substituted for these if desired.

#### QUESTIONS.

What do you consider the greatest virtue?  
Of what vice have you the greatest horror?

What accomplishment do you prefer?  
Who in English history is your favorite hero?  
Who is the greatest American hero?  
What is the noblest deed ever performed?  
What is your favorite color?  
Which is your favorite flower?  
Which gem is most beautiful?  
Do you prefer blondes or brunettes?  
Which month do you prefer?  
What gift would you choose?  
What poet do you prefer?  
In fiction which is your favorite book?  
What employment would you choose?  
What position in life would you prefer?  
Who is the man most highly honored in the world?  
What woman received the highest honor?  
Which is your favorite verse of Scripture?  
If you were not yourself, who would you be?  
What is your favorite song?

#### HIDDEN AUTHORS.

Somebody says, "We have had so much about authors there cannot be anything new."

This exercise, however, taken from *The Delineator* of October, 1895, has not been in use long enough to be worn out. Each sentence describes the name of an author.

As the list of questions is so long they may be asked and answered, instead of written, if preferred.

1. What a rude man said to his son when he wished him to eat properly . . . . (Chaucer).
2. A lion's house dug in the side of a hill where there is no water . . . . (Dryden).

3. Many pilgrims have knelt to him . . . (Pope).
4. Makes men's garments to order . . . (Taylor).
5. Represents the dwellings of  
civilized men . . . . . . . . . . (Holmes).
6. Is a kind of linen of which  
curtains are made . . . . . . . . . (Holland).
7. A woman's head covering in  
cold weather . . . . . . . . . . (Hood).
8. A name that means such fiery things,  
I can't describe their pains and stings (Burns).
9. The head of the monastery . . . . (Abbott).
10. Suggesting one of the points  
of compass . . . . . . . . . . (Southey).
11. Is what an oyster heap is like to be (Shelley).
12. Is a chain of hills containing a  
black treasure . . . . . . . . . . (Coleridge).
13. An American manufacturing town (Lowell).
14. The value of a word . . . . (Wordsworth).
15. A tall man whose name begins  
with fifty . . . . . . . . . . (Longfellow).
16. A poet brighter than others . . . (Whittier).
17. A worker in precious metals . . . (Goldsmith).
18. A portion of pig . . . . . . (Bacon).
19. A disagreeable fellow to have  
on your foot . . . . . . . . . . (Bunyan).
20. A sick place of worship . . . . (Churchill).
21. A manufacturing metal . . . . . (Steele).
22. What the meat in the oven  
is doing . . . . . . . . . . (Browning).
23. To agitate a weapon . . . . (Shakespeare).
24. A young domestic animal . . . . (Lamb).
25. Each living head in time, 'tis said,  
Will turn to him, though he be dead (Gray).

26. Very rapid movement . . . . . (Swift).
27. A severe man . . . . . (Sterne).
28. A merry hearted man . . . . . (Gay).
29. A railway carriage, and a kind of thread . . . . . (Carlyle).
30. A domestic animal, and what she cannot do . . . . . (Cowper).
31. A plant growing in wet places . . (Reade).
32. A slang expression . . . . (Dickens).
33. A fraction in currency and a great weight . . . . . (Milton).
34. Something we should never say . (Kant).
35. His middle name suggests the end of a quarrel . (William Makepeace Thackeray).
36. A prefix and a throat disease . (De Quincey).
37. A man of rugged health . . . . (Hale).
38. Rejoicing and a hard substance (Gladstone).
39. A number, a pronoun, and a near relative. . . . . (Tennyson).
40. Put an edible grain between an ant and a bee,  
And a much loved poet you will see (Bryant).

After all these hidden authors are guessed, the company may be called upon to give in turn one or more of the works of each author, and thus a very pleasant literary evening may be enjoyed.

#### THE GAME OF EVASION.

It is said that no matter what question you may ask an Irishman, you cannot surprise him into an answer of "Yes" or "No."

If you say, "It is a fine morning, Pat," he will respond, "Indeed it is that, sir." If you say, "Are

your children well?" he will answer, "That they are," and so on indefinitely.

This game of evasion might be called the Irishman's answer, for in it "Yes" or "No" must be carefully avoided.

The leader of the game begins by asking, "Are you fond of music, Miss Smith?" "Nothing else pleases me better," answers the wary Miss Smith. "Are you fond of onions, Mr. Brown?" the leader continues. "There are vegetables I like better," Mr. Brown responds.

"Have you had a cold this winter, Miss Harper?" the leader asks.

"I have fortunately escaped colds thus far this winter," Miss Harper replies.

"Are you a 'new woman,' Mrs. Sharp?" the leader hazards. "No, but I'm just as good as new," says the indignant Mrs. Sharp, and she must in turn become questioner, as she has broken the rule and answered with "No."

This is a very amusing game when well played by a party of young people who are well acquainted with each other, but care should be taken that no embarrassing questions should be asked, especially of those sensitive persons who are found in every community.

That young person is a real boon at any social affair who is willing to become "a fool for Christ's sake," as Paul was.

#### A MUSICAL SOCIAL.

This is a home social, as the church piano is generally a long-suffering instrument, that "is not

tuned to concord of sweet sounds." But the piano is by no means the only musical instrument used at a musical social. The rule is that every person who attends must contribute a musical number to the program, or pay a fine of five cents.

Guitar, banjo, mandolin, harmonica, jew's-harp, flageolet, trombone, violin, phono and autoharp, and even the tissue paper covered comb can all be pressed into the service, and as no one should be allowed an encore, and all should be requested to play short selections, there will be time for a large number in an evening.

Of course, a song or a whistled solo will count, as the most wonderful musical organ in the world is in the human throat.

If two or more persons who never sing can be persuaded to attempt some simple tune like "Tell Aunt Rhoda," it will add spice to the program. There should be no attempt at unity in this program; it should rather be a medley of music, but if it is desired to make it more dignified, papers on music may be read, busts and pictures of famous musicians may be arranged about the room, and classical music may be rendered.

If a number of pictures of famous composers and singers can be obtained, they may be passed around the room and guessed, as in the Recognition Social.

To make a merry evening for the Juniors, have each one choose what musical instrument he will represent, and then weave a little story, bringing in these various musical instruments, and when each one is named, the Junior representing that one will make the appropriate sound in imitation,

For instance, the leader says, "One morning in spring I went into the city, and at the very first corner, I found a hand-organ man busily playing 'Sweet Marie.' [The Junior representing the hand organ begins to hum the song and continues, in imitation of the hand organ, until another instrument is named.] I walked a little farther, and a crowd of small boys were pushing each other in their efforts to see a man who was playing a bagpipe, a triangle, and a string of bells at the same time. [Three Juniors make imitative sounds together, and continue until the next instrument is mentioned.] In front of a place of amusement a man was playing a drum [Junior says, 'Rub-a-dub-dub,' until relieved by next player mentioned], and a little farther up the street a little German band was playing 'The Last Rose of Summer.' " [A number imitate the various instruments, one carrying the tune in imitation of a cornet.]

Children have the faculty of imitation, and dearly love to "make believe," and you will not be able to finish your story without plenty of interruptions in the way of laughter, by the performers themselves and those who listen to them.

#### FESTIVAL OF LANTERNS.

This is a very beautiful and picturesque entertainment, and is specially serviceable when it is desired to raise a sum of money for some purpose.

I can do no better than to give a description of a very successful lantern festival recently held in Clinton, Mass.

"The hall was elaborately decorated with Japa-

nese and Chinese lanterns, festoons of lanterns radiating from a center piece of red bunting to the sides of the hall and the balcony front.

“Lanterns were the chief decoration of the various booths, and everywhere the eye rested a string of lanterns was observed.

“Two Japanese young ladies dispensed tea beneath the shade of a huge umbrella. They wore pretty Japanese gowns.”

The writer goes on to tell of the various booths, the supper, and the lantern drill.

Instead of Rebekah at the well, it would be in keeping to have Diogenes at his tub—of lemonade—and with his lantern of “ye olden time,” with which to search, in the intervals of trade, for an honest man.

During the drill the gas is lowered and the effect is very pretty. The young ladies taking part in the drill should be dressed in white, with red scarfs over their shoulders. Each should carry a red and white striped lantern, unlighted, and the lanterns can be used with very pretty effect in the various evolutions of the drill. The general color scheme may be that of the Epworth League, red and white.

Where there is a river or lake this lantern festival may be held on the water with beautiful effect.

A barge or float is built to hold the village band of music. A small steamer chartered to carry those timid souls who are afraid of a small boat, and here and there, through the soft air of the summer night, rowboats are flitting like fireflies, each bearing its freight of happy young people.

Strings of lighted lanterns are seen everywhere,

but a moonlight night is best for such a carnival, when everything shines out with the brightness of the day and the witchery of the night. In some places such a festival as this is of yearly occurrence, but there are many others where it would be welcomed with delight.

#### COLONIAL DAMES' RECEPTION.

There must have been a larger army of Revolutionary heroes than history records, for the women who can claim an ancestor who took an active part in the war of the Revolution are legion, and various organizations of "Daughters of the Revolution," "Colonial Dames," etc., are springing up and flourishing.

We will not limit our number to these, however; but each lady who wears an old-time costume will take part in the reception.

The gentlemen will make themselves useful as ushers, and, of course, will wear the very becoming continental costume.

The dames must learn to "curtesy" as our grandmothers did, and the old-time snuff-box and smelling salts will be in evidence.

An exhibit of old china, silver, miniatures, fans, snuff-boxes, and other relics of all kinds may be given in a separate room, and a small admission fee charged if desired.

Tea may be served, with brown bread, buttered, and seed-cakes; or a regular old-fashioned boiled dinner, with baked Indian pudding, twisted dough-nuts, and cheese, and pumpkin pie, will be relished.

Old china dishes, pewter platters, and candles for

light, make the table look as it did in early colonial days.

Patriotic songs, recitations, and stories or tableaux, will be in keeping, and will help us to realize the debt we owe to our Revolutionary patriots and heroes.

#### A HUMORIST SOCIAL.

The would-be-funny man is in our midst, and nothing will delight him more than a social of this kind.

Each person should be invited to bring a joke or bright saying, either original or selected, to contribute to the general fun.

Some kind of refreshments should be served as an excuse for sitting around the table, for even the inimitable after-dinner speaker of New York cannot do his best, it is said, without a table before him.

After the refreshments a toastmaster may call upon each, and the jokes, conundrums, and amusing stories are told informally, and without rising from the table. Care should be taken to avoid old and hackneyed jokes, and, above all, shun as you would a pestilence a joke, or story with an unclean or double meaning.

Following this, volunteers should be called to enter a contest in answering twenty questions with nonsense answers.

Each of these volunteers should be furnished with a written list of the questions, and a certain amount of time should be given in which to write the answers. When all are written, each writes his name on his list and hands it to the toastmaster, who appoints a committee to examine the lists and

decide which is answered with most wit. This list of questions and answers is then read to the company, and the successful humorist receives some little gift or decoration.

The following is a list of questions and answers to illustrate my meaning :

1. Do fishes sing? Yes, in the frying pan.
2. What animal is deaf? One that has no (h) ear.
3. When did one chase a thousand? A woman in fly time.
4. How long is an elephant supposed to live? Till he dies.
5. What is the origin of the phrase, "To catch a Tartar?" A cook book.
6. What is the most useful tree in the world? The birch.
7. What rat kept its head above the flood? Ararat.
8. How do grasshoppers breathe? Through their noses.
9. Who was Mary who had a little lamb? The girl who ate mutton for breakfast.
10. Why is a man a cannibal who likes corn-bread for breakfast? Because he eats a little Indian.
11. What animal is said to never perspire? A Boston girl.
12. What is the origin of casting a shoe after a bride? To provide her with a weapon of correction for the coming generation.
13. How many people did the Mayflower bring over? The whole school in arbutus time.

14. Where is a river of natural ink? Down in mud hollow.
15. How is that river accounted for? The mud hollow boys go in swimming there.
16. Why did Queen Victoria accept the title of Empress of India? Because she wanted the earth.
17. What is dew? Something performed.
18. How many languages are there? As many as there are babies.
19. What reptile ought to be proficient in arithmetic? The adder.
20. From which side of a whale do whalebones come? The inside.

Other questions may be substituted for these, the idea being to give a humorous answer to grave questions.

#### DELSARTE SOCIAL.

A very graceful dumb-bell drill given by eight young ladies, recently, suggested this social to me.

The young ladies wore gymnasium suits of white, with short skirts and blouse waists.

They assumed a great many beautiful and natural poses, all the time keeping in perfect accord with the music which accompanied them.

At such a social the Delsarte principles should be explained, and people should realize that there is something in it of real interest and help to them.

If one tired nervous woman learns that perfect relaxation is rest, it will be a lesson well worth learning.

I knew a Boston clergyman who told me that he always comes out of a symphony concert, a lecture

room, or a church dead tired, because he unconsciously keeps up a physical tension through it all.

What is called "Greek posing" is very beautiful and suggestive if skillfully done.

The various emotions of love, hate, anger, greed, mirth, grief, etc., are expressed by appropriate attitudes and gestures.

A pupil, or better still a teacher, in a school of expression or physical culture, can drill a company of young people to give an entertainment which shall be a means of healthful and delightful exercise to themselves, and a picture of beauty and grace to the beholders.

This may be called a Gymnasium Social if the title is liked better.

#### A GAME SOCIAL.

At a home Epworth League social which I attended not long ago the hostess made one little mistake. She had lighted her rooms beautifully, she had ready to serve in her dining room the most delicious chocolate and cake, and she welcomed the young people with a cordiality that made every one feel happy and at home.

But in her zeal to provide entertainment she had placed on the library table a number of games to amuse the younger boys who might be too shy to engage in the exercises in the larger rooms.

But, alas! the big boys spied the cozy retreat, and the games held them spell-bound almost the entire evening, while the young ladies had the music room and parlors almost to themselves.

But a social where simple and innocent games

have the right of way may be made very enjoyable.

Everyone should be invited to bring at least one game, then there will be enough for all.

Parlor croquet, halma, parchesi, tiddledewinks, checkers, dominoes, and the various puzzles, like Pike's peak, pigs in clover, etc., are all games easy to play, and generally enjoyed by young people. Well-lighted tables surrounded by chairs should be provided, and if one or two persons have charge of each table, to invite timid ones to engage in the games, and to supply the tact which prevents friction in our social as well as our domestic life, it will be an advantage.

Popcorn, candy, nuts, or fruit, may be provided for each table, and a thoroughly enjoyable evening will be the result.

#### HOMEMADE CANDY.

The last tooth to be pulled is the sweet tooth, and a candy pull never goes out of fashion.

This should be a home social, where there is a big kitchen in which to make and to eat the candy.

In making molasses candy be sure you put it in charge of some one who knows how to make the pale gold, brittle kind, which alone can be eaten with any comfort. But if, spite all effort, the candy remains sticky, I will tell you of an expedient by which defeat was once changed to victory.

A large quantity of molasses had been boiled, and a liberal amount of butter added, two grave mistakes, as small quantities always produce better results.

The peanuts were shelled and ready to add to the

mixture, and yet it provokingly refused to become crisp and brittle.

But there was too much of it, and it tasted too good to waste, so the whole was poured into buttered pans to cool, and deft fingers soon formed it into peanut taffy balls, which were served daintily on wooden toothpicks.

A variety of delicious candy is made by first making what French confectioners call a *fondant*, and adding to it various nuts and fruits.

This *fondant* or cream is made by using the white of eggs, water, and confectioner's sugar, mixing it to a smooth white paste, and flavoring with fruit juices or extracts.

By adding blood orange juice you can make it pink, the yelks of eggs will make it yellow, and chocolate will give it a *cafe au lait* shade.

To make date candy remove the stones from the dates, by cutting each date in halves, and fill the center with the cream, afterward rolling each date in granulated or powdered sugar. English walnuts are treated the same way, except that they are not rolled in sugar.

Chocolate creams are made by melting sweetened chocolate and rolling small balls of the cream in it.

If the candy makers are provided with white aprons and paper caps it will make them look more professional.

A good use to make of what candy is left is to place it in fancy boxes, which can be procured at any confectioner's, and send these boxes of sweets to an old ladies' home, or a poor children's home.

If an old ladies' home is to be remembered in this

sweet way, do not forget to make and include an abundant supply of fresh peppermints.

#### AN EVENING WITH EUGENE FIELD.

We have had evenings with Whittier, Longfellow, Lowell, Holmes, and others ; but an evening with the poet of childhood is something new.

Eugene Field's poems are full of pictures, and lend themselves readily to illustration.

In *McClure's Magazine* for January, 1896, a number of his most popular poems may be found, accompanied by illustrations of the children who inspired them.

“With Trumpet and Drum” may be read by a good reader, and while it is being read a number of children should march to the platform, keeping time to a drum corps of boys who march in front.

They “circle and file” and go through a few simple marching movements, and then pass out.

“The Ballad of the Waller Lot,” in the same magazine, will be very amusing if read and illustrated.

“Sissy Knott,” “The Injuns,” and the gallant rescuers can be found in almost any community.

“The Rock-a-by Lady,” with poppies that hang from her head to her feet, comes softly in with a little child in her arms, and she sits in a low rocker and gently rocks the child as she repeats the tender lullaby song.

“Seein' Things” and “Little Boy Blue” should be spoken by boys, and, indeed, the whole program may be given by the Juniors with some assistance from the older ones. “God's Acre” can be secured in sheet music, and is a very beautiful song.

All these selections may be found in Eugene Field's published poems.

#### AN "EPWORTH HERALD" SOCIAL

This is like what is called a " Magazine Social," where all the articles, poems, editorials, and advertisements of a current magazine are given in appropriate order.

In this representation of our young people's paper all of the matter given should be original, and it should be arranged in the same order as it is in the *Epworth Herald*.

Some solid article should come first, as, for instance, a paper on the American University at Washington, illustrated with pictures of proposed buildings, if such can be obtained.

Two or three short papers on education or League topics may follow.

Then some one reads a chapter of a serial story, leaving off in the most interesting place, as is the way of such stories. In the department of " Crumbs Swept Up " may be grouped anecdotes, incidents, and jokes.

The " Devotional Meeting and Sunday School " should not be forgotten, and the topics for the following Sunday should be used.

Then comes a few, bright, crisp editorials, and a column of " Jots and Dots," to produce which will demand a careful study of the style of our versatile *Epworth Herald* editor.

" How to Make the Wheel Go " gives our young people an opportunity to discuss methods and topics of practical interest in the work of the League.

The Junior story and poem must not be forgotten, and the "Secretary's Corner" must not be crowded out.

A few choice advertisements, which may be local if desired, fill up the paper.

A good way to close such a social is by securing new subscribers to the *Epworth Herald*.

#### MISSIONARY SOCIAL.

Twenty-five or more numbered questions relating to missions and missionary workers of our Church should be written on the blackboard, and numbered cards to correspond are given to all present.

Fifteen minutes may be allowed in which to write answers to these questions, and, at the end of that time, those who have not been able to answer all the questions should go to the missionary secretary's table and obtain the desired information.

A mite-box may be provided, into which each one drops a penny for every question which he is unable to answer.

The following is a list of questions to suggest others, rather than to be used as it stands:

1. Who was our first missionary to India?
2. Where is the Anglo-American College?
3. In what cities of Japan have we mission work?
4. When was the Woman's Foreign Missionary Society organized?
5. What two ladies were first sent out?
6. Who wrote "The Land of the Veda?"
7. Who is the Bishop for India and Malaysia?
8. Who is the Bishop for Africa?
9. What mission work have we in Korea?

10. Who is our pioneer missionary worker in Mexico?
11. Among what classes of people does the Woman's Home Missionary Society work?
12. Give the names of our Missionary Secretaries?
13. Who is the President of the W. F. M. S.?
14. Who is the President of the W. H. M. S.?
15. What lady missionary escaped in the Ku-cheng massacre?
16. What is the most distant field of the Woman's Home Missionary Society?
17. In what cities of China have we missionary work?
18. What famous mountain is in Japan?
19. Who is Mary Reed?
20. In what country have Dr. and Mrs. Parker labored?

#### CONFERENCE SOCIAL.

Bishop FitzGerald said in an address at a meeting of the New England Conference League that no more profitable study could be found than that in our Discipline relating to the various kinds of Conferences in our Church.

A very helpful and instructive program may be arranged in which the work of the various Conferences shall be explained, and in a measure exemplified.

We will have to consider the General Conference, the Lay Electoral Conference, the Annual Conference, and the Missionary, District, and Quarterly Conferences.

The subject of this program should be announced

a month in advance, that our Epworthians may have time to study that sometimes neglected book, the Methodist Discipline, and thus prepare themselves to enter intelligently into the subject.

Short papers descriptive of these various Conferences should be read by those who are likely to be best informed by personal observation. The pastor, if invited, will be willing to speak on the Annual Conference, and the presiding elder or some delegate to the General Conference will not refuse to give an account of the deliberations of that body.

Questions may be written on the blackboard, as in the missionary program, and to vary the exercises these questions may be asked at the close of the program, and answered by the Epworthians in concert.

Names of living bishops, secretaries, and editors of our Church papers should be included in the questions, and if some study has been previously given to this subject this will be by no means a dry or unprofitable evening.

#### CHURCH HISTORY SOCIAL.

This may well come on some Church anniversary, but is appropriate at any time, and may be made simple or elaborate as circumstances require.

This is a good opportunity to invite the whole church as guests of the League, and to have a general rejoicing together.

The older members, who helped to lay the foundations of the church, should be invited to speak, the mothers in Israel and the older class leaders and stewards.

A list of all the ministers who have served the church should be read, and photographs of each secured, or, better still, they should be invited to be present as guests.

Pictures of the old church or of the present edifice should be on sale; neat folders with the picture of the church on one side, and of the present pastor on the other, can be secured at small expense.

The older people, those who have reached their "threescore years and ten," should have the honor of a safe conveyance in carriages provided by the League, and the music on such an occasion should be the good old hymns of the Church. "How firm a foundation," "I love thy kingdom, Lord," "Blest be the tie that binds," and a score of others are appropriate.

A roll call of all the members of the church by the pastor is a delightful feature of such an evening in some places, and a free church supper is a pleasant and social beginning of such an evening.

If such a social as this, including the membership of the whole church, were oftener held we should not hear, as we sometimes do, the complaint that the young people were clannish and exclusive.

#### A BIBLE ALPHABET SOCIAL.

The Juniors enjoy a social of their own occasionally where they can have something good to eat, some games, noisy or otherwise, to play, and an opportunity to sing and pray together. For Juniors see no incongruity in first praying and then playing.

and Froebel has shown us that children, even in their play, may be taught moral truth.

For one feature of such a social, this Bible Alphabet drill will be found useful. The letters of the alphabet are to be written on the blackboard, one below the other in regular order, at the left-hand side of the blackboard. This leaves room for a long line of names to be written at the right of each letter.

The leader now calls for volunteers to come forward and write down each a name of a person or place mentioned in the Bible, and beginning with A.

Adam, Abraham, Aaron, Asa, Absalom, Andrew, Antioch, etc., are remembered by different ones and written down.

Names beginning with B are now called for, and so on through all the letters of the alphabet.

Those who have written down one name or a letter should not be allowed to write another until all who can think of a name have written; then they may be permitted to write others.

If any Junior cannot write, the leader may write the name for him; but in these schooldays, when children are taught to write as soon as they are to read, a Junior who cannot write will hardly be found, and children love to do things for themselves, rather than to have them done for them. Besides, the noise and movement of going back and forth to the blackboard delights children's hearts, for they were never made to sit still a whole evening.

#### BIBLE STORY AND SONG.

The following program will make an interesting Junior League entertainment, or it may be used

profitably as an exercise for a Sunday school concert.

If it is given by a Junior League where the voices are not sufficiently developed for singing four-part songs, other Bible story songs, like "She only touched the hem of his garment," or "Ye must be born again," may be substituted for numbers 3 and 8 of the program.

#### PROGRAM.

1. Song, "My Mother's Bible," No. 84 in *The Finest of the Wheat*, No. 2. To be sung as solo or duet.

2. Recitation, "The Burial of Moses," by Mrs. Alexander. This selection can be found by asking at a public library for a volume of miscellaneous poetry containing it, or in an old-fashioned reading book.

3. Quartet, "The Handwriting on the Wall," *Gospel Hymns*, No. 5, No. 114.

4. Recitation, "The Chamber over the Gate." To be found in any collection of Longfellow's poems.

5. Chorus, "While shepherds watched their flocks by night," *Methodist Hymnal*.

6. Solo, "O little town of Bethlehem." This tender little hymn by Phillips Brooks can be secured in church sheet music of any good music dealer.

7. Recitation, "The sifting of Peter," Longfellow.

8. Chorus, "There is a green hill far away," No. 273, *Gospel Hymns Combined*.

9. Quartet, "Christ arose," *Gospel Hymns*, No. 5, No. 57.

10. Song, "The city of gold," No. 136, in *The Finest of the Wheat, No. 2.*

As will be seen, this program begins in the Old Testament and follows the Bible story down the ages, ending in the glories revealed in Revelation, where John saw in vision "the beautiful city of gold."

#### JUMBLED CITIES.

Each Junior should be furnished with sufficient letters to make the name of a city, when placed in proper order. To make it easier for children, it is well to have one letter a capital letter, or in larger print than the others, that they may know which is the first letter of the desired city.

A short time may be allowed for the Juniors to fit the letters together and to find out what city the jumbled letters make. Then the fun begins as each one is asked to locate the city and tell something about it.

If anyone is unable to tell where his city can be found, or to tell any fact about it, another who can tell takes the city away and adds it to the number he has gained in that way.

This bloodless way of taking cities is sure to interest the Juniors, and if the letters making the name of each city are contained in small envelopes they will not be likely to get lost or mixed with others.

These cities may all be those found in the Bible, and, used in that way, this exercise is extremely interesting and profitable to be used in connection with a regular Junior League devotional meeting.

But if cities of the Old World and the New are

chosen, we shall find our bright Juniors equal to the task of locating and describing many of them. Strasburg, Cologne, Paris, Berlin, Constantinople, Rome, Athens, London, New York, Philadelphia, Washington, Chicago, Boston, and other cities should be chosen, such as have connected with them associations of special interest.

#### KINDERGARTEN SOCIAL.

In many of our larger Junior Leagues, where there are two or more divisions or grades, the little children of the primary department are apt to feel that they are left out in Junior socials and entertainments.

This entertainment will give them an opportunity to be heard, and even little children of the present day are not content to be "seen and not heard."

The platform is to be arranged like a nursery, with small chairs, toys, and dolls, and the children, even if they are seven or eight years old, look prettiest in white dresses and baby bonnets.

One feature of the entertainment is a bread and milk drill. A number of the children sit in high chairs at a table, facing the audience, and each one is provided with a mug and teaspoon.

A simple march is played on the piano, and the children keep time with the spoons, making the motions of eating.

Any collection of kindergarten songs will furnish a number of pretty ones. One representing a cooper where the children make a barrel, head it up, and roll it off the platform is very pretty, as the barrel is made of roly-poly boys and girls. Other

trades are represented in these motion songs, and the children delight to sing them. One feature of the program which I have in mind was the story of "Little Red Riding Hood," told by a six-year-old girl in her own language.

Recitations about dollies may be given by little girls holding the dolls in their arms, and the boy who speaks about his drum may carry it and drum upon it as he goes out.

This kindergarten entertainment may close with a topsy-turvy chorus. A low screen is placed across the front of the platform, and the children stand behind it with only their heads showing above it.

They sing the merry little song to be found in most collections of college songs, "Rig-a-jig-jig, and away we go."

As they reach the last chorus, each child ducks his head, and throws up his hands, on which have been fitted a pair of shoes and stockings. The hands are waved back and forth in time to the music, and the effect is very comical and puzzling at first; for how can the children keep on singing if they are standing on their heads and waving their feet wildly in the air? No one will go to sleep, not even the babies, at such an entertainment as this.

#### SHAKING QUAKERS.

This, too, is a motion song, and a very pretty one. It was written by Frank L. Bristow, as published by Ditson, and can be procured for thirty cents through any music dealer. Eight little girls, wearing quaint little caps, which can be made of drab wrapping

paper, with snowy kerchiefs, and plain long white aprons come in, and bob, and bow, and point, and shake, while they sing. There is one boy, with drab suit and broad-brimmed hat, and a singing dialogue between him and his "sister shaking quakers" is briskly carried on.

Pictures of the children on the outside of the sheet music will be found helpful in arranging them and preparing the quaker bonnets.

#### LITTLE LIGHT-BEARERS' RECEPTION.

In many of our Junior Leagues we have mission bands, and a very pretty entertainment for them to give is a reception to "the little light-bearers." These, as most people know, are the babies under five years old, who are the youngest members of the Woman's Foreign Missionary Society.

As many children as possible are secured, and it is well to have this reception in the afternoon, as the babies are apt to be better natured.

Mrs. Lucie F. Harrison, 21 Lagrange Street, Worcester, Mass., will be pleased to send, on application, full directions for the management of such a reception, with songs and exercises, and with enrollment cards, membership stars, etc. Wherever such a reception has been held it has proved an unqualified success.

#### "PRESTON PAPERS" QUOTATIONS.

The author of the "Preston Papers," in a recent number of "The Classmate," asks young Americans to state the name of the author of each of a number of quotations of famous sayings of noted

men, and to state the occasion of each famous sentence:

QUOTATIONS.

“I am prepared to fight it out on this line if it takes all summer.”

“Millions for defense, but not one cent for tribute.”

“A government of the people, by the people, and for the people.”

“To the victors belong the spoils.”

“First in war, first in peace, and first in the hearts of his countrymen.”

“God reigns, and the government at Washington still lives.”

“I regret only that I have but one life to give for my country.”

“Don’t give up the ship.”

“If anyone attempts to haul down the American flag, shoot him on the spot.”

“Sink or swim, live or die, survive or perish, I give my hand and heart to this vote.”

“I had rather be right than be President.”

“Liberty and union, now and forever, one and inseparable.”

“Let us cross over the river and rest under the shade of the trees.”

“This is the last of earth, I am content.”

“Thomas Jefferson still survives.”

“Give me liberty or give me death.”

“Our Federal Union, it must be preserved.”

These quotations are familiar to every schoolboy, but it is not as easy as one might imagine to remember the authors.

## MENAGERIE SOCIAL.

The Junior superintendent, or some adult person who takes charge of the games at this social, will allow each Junior to choose what beast or bird he will represent. One should be chosen whose cry or call can be imitated, as the barking of a dog, the mooing of a cow, the mewing of a cat, the crowing of a rooster, or the quacking of a duck.

The Juniors should all be seated in a circle around the leader, and ready to listen to a story about animals and birds.

The leader of the game begins to tell a story, bringing in the names of all the birds and animals represented by the Juniors, and, at each reference of this kind, the one representing the bird or animal mentioned gives the appropriate sound.

For instance, the story-teller begins: "This morning I saw a dog [bow-wow-wow] chasing a cat [mew-mew], and an old owl [tu-whit-tu-whoo] sat in a tree watching them both. Pretty soon the cat [mew-mew] ran up the tree, and the old owl [tu-whit-tu-whoo] flew away." The Juniors are sure to enjoy this rather noisy game.

After the story is finished another form of menagerie can be played. The Juniors stand in a circle and the leader whispers to each one, supposedly giving to each the name of the animal he is to imitate. Instead, she tells all to keep silent except one, who is to crow lustily. She then counts, "One, two, three," and the rooster crows, while all the dumb animals laugh at him. Another way is to allow each one to ask for a certain animal, and then lead him up to a

mirror and show him himself. The result is certain to be a laugh.

#### A MOTHER GOOSE SOCIAL.

Any amount of fun is sure to result from this social if the leader is willing to give a little time to previous preparation.

Each Junior is given some character in Mother Goose's rhymes and is told how to carry it. For instance, the one who has charge of the games goes with a Junior into another room and says, "You must be 'little Miss Muffett ;' you must go in and sit on a little stool, and 'make believe' eat curds and whey. Pretty soon you must jump up and run, because the black spider has 'frightened Miss Muffett away.' "

The child then goes through the motions, and the Juniors guess who is represented. "Simple Simon," with his hair pulled over his forehead, goes in and "makes believe" fish in his mother's waterpail. "Little Boy Blue" comes in with his trumpet. "Jacky Horner" pulls out a plum. The little girl with the curl on her forehead shows how she looks when she is "very good indeed," and when she is "horrid."

So nearly every one of the rhymes can be acted out, and it will afford the Juniors a great deal of amusement and happy exercise. It is better to have them carried out in this impromptu way than to have the children dress and rehearse; for each child, if she knew beforehand, would be apt to tell her most intimate friend which rhyme she was to represent, and then there would be no need of guessing.

Of course, this social and the one preceding it are for the Juniors when entertained by themselves, without guests.

#### OLD SHOE SOCIAL.

Some one has discovered that old shoes are worth saving.

Our Juniors delight in making collections of picture cards, postage stamps, and old coins; why not begin a collection of old shoes?

First secure a barrel, then get up a Mercy and Help Old Shoe Social. Have some kind of a good time arranged, and let the admission fee be a pair of partly worn or new shoes, or twenty-five cents toward buying a new pair. Fill up the barrel and send it to some city missionary or local relief association, taking care to prepay the express charges. In almost every city of moderate size there is or ought to be some charitable organization which will distribute the shoes.

Such a social might be called a Giving Social, and all sorts of provisions and clothing be brought and offered to fill a box or barrel for some good cause. Just ask your pastor where to send it, as he will know best.

The shoes are repaired neatly and sold at very low rates, or given outright to those who are too poor to buy. So this new collecting fad will benefit three classes of persons: the boy and girl collectors; the poor men who will be given employment in repairing the boots and shoes; and the boys and girls, and men and women, who will no longer be obliged to go barefoot in the winter's cold. Tello d'Apery, a boy twelve years old, established the Barefoot

Mission in New York (at 59 West Twenty-fourth Street), and other boys and girls should be glad to help him.

#### PATRIOTIC SERVICE.

Such a wave of patriotism has swept over the land in this end of the nineteenth century that our days when patriotic observances are demanded are constantly increasing. Flag Day and Bunker Hill Day, as well as Washington's Birthday and the Fourth of July, demand recognition.

There is in our Junior Hymnal a song, "March Along Together," which can be well adapted to use in a patriotic exercise. Twelve or more boys carrying flags march up the aisle, singing, "Keep to the right, boys, keep to the right." A flag drill may follow this song, in which both boys and girls take part. Patriotic songs, recitations, and tableaux can be arranged, and if the singing and reciting are spirited, it will not seem hackneyed.

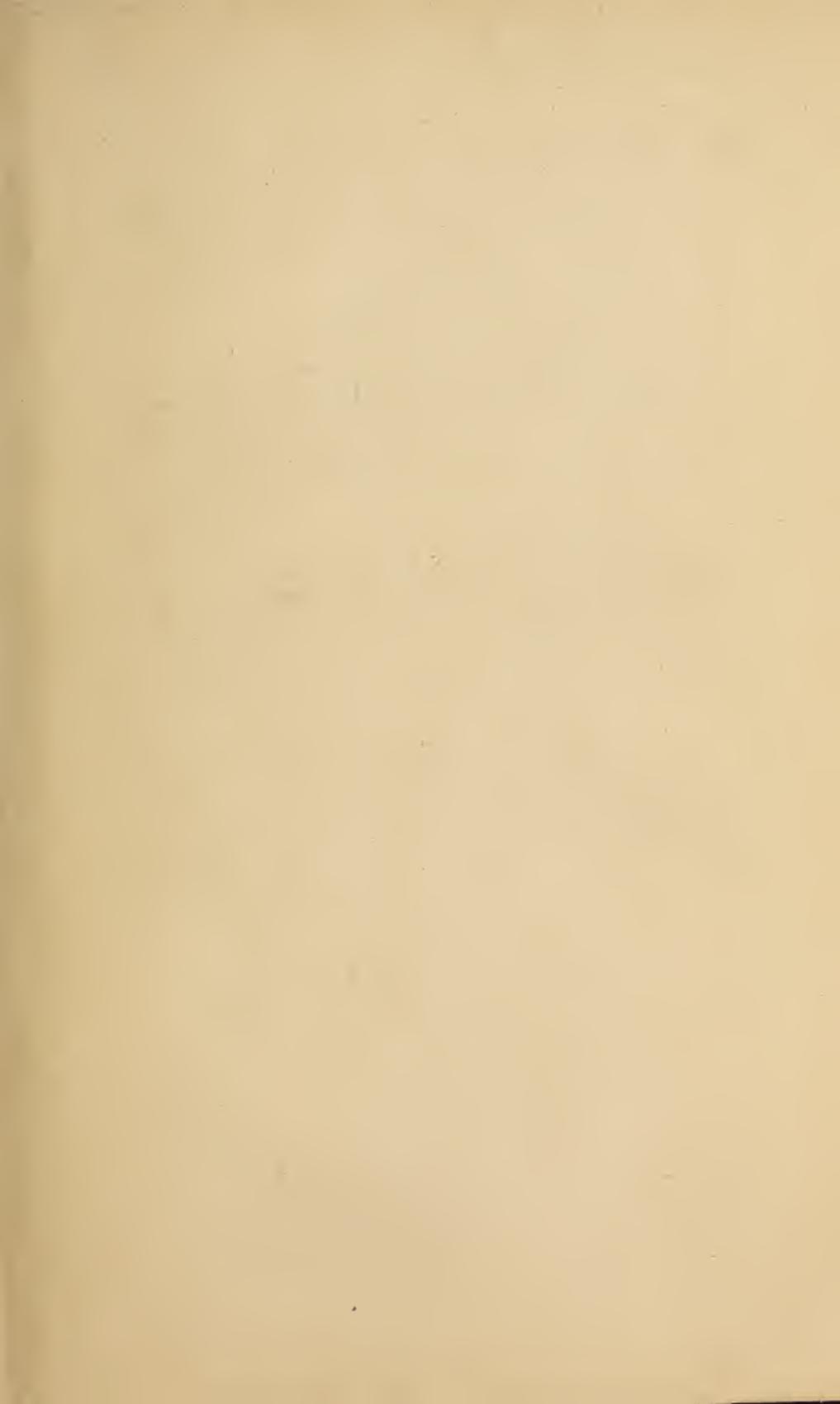
I will close with a recitation to be spoken by a Junior who holds a flag, and waves it at each "Hurrah!"

#### THE FLAG ON THE SCHOOLHOUSE.

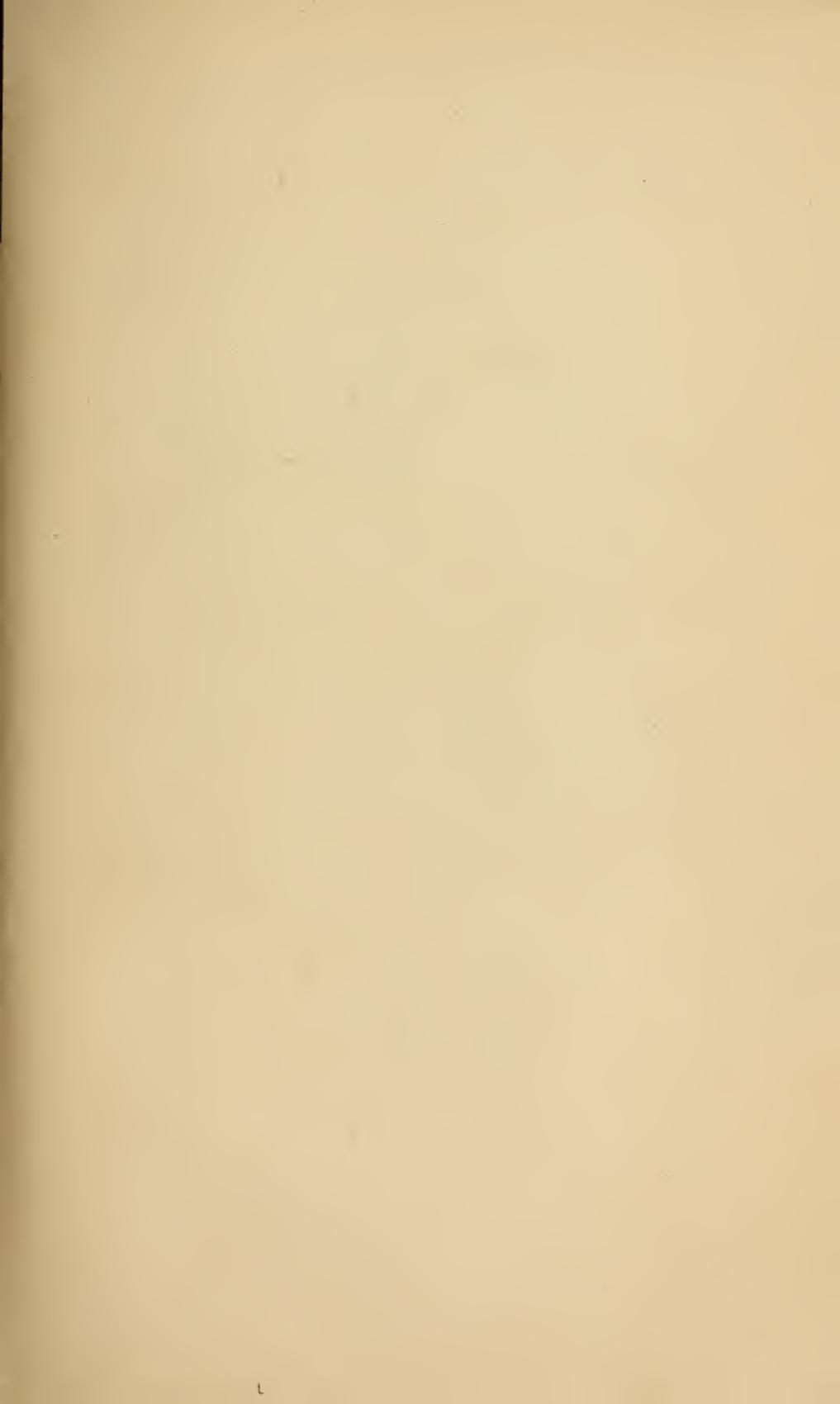
Hurrah for our flag, the flag of the brave!  
Gallant heroes have died that banner to save;  
From flagstaff and schoolhouse it floats far and wide,  
The emblem of freedom, of honor, and pride.

Hurrah for our flag, the flag of the free!  
Let it float from the crag, let it wave o'er the sea;  
Let the light breeze unfold it, or fierce tempest rave,  
For the flag on the schoolhouse forever shall wave.

Juniors together give three cheers for the flag.











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